

Political Philosophy: A Comparative Analysis of Al-Farabi and Aristotely's Thought

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ABSTRACT

Political philosophy is one of the interesting discourses in philosophy. In simple terms, political philosophy is defined as knowledge of various matters relating to politics that are systematic, logical, free, in-depth, and comprehensive. In Western (Greek) philosophers represented by Aristotle, it was because of his success in making concepts in various fields of science, especially about politics. Among Eastern (Islamic) philosophers, Al-Farabi is one of the figures who talks a lot about politics, almost half of the works he writes talk about politics. This paper aims to find common ground and differences in political philosophy thought between Aristotle and Al-Farabi. This research is included in the type of library research. To get the data needed, the authors refer to various sources such as books, journals, articles, and the internet that discuss the thoughts of the two figures. Furthermore, the authors conducted an analysis using the historical-analytical method. The results of this study show that Al-Farabi's political thoughts were inspired and more or less influenced by Aristotle's political thoughts. In addition, it appears that Al-Farabi's political thought is not only oriented to worldly pleasures, but also hereafter. This is influenced by Al-Farabi's belief about the existence of life after death.

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1. INTRODUCTION

One of the interesting studies in philosophy is politics. In simple terms, political philosophy is defined as knowledge of various matters related to politics that are systematic, logical, free, in-depth, and comprehensive. So political philosophy is thoughts in the field of politics. Political philosophy is a philosophical reflection on various political issues which generally have two areas of discussion, the first is about nature, and the second is about function and purpose. Plato provides a definition of philosophy with the abomination of the various dimensions of human life related to the state. In addition, Machiavelli defines political philosophy with all forms of action and practice of human life related to the state. While Augustine interprets political philosophy with thoughts related to the state (Imron, 2014).

Meanwhile, as a fundamental religion, Islam does not only discuss the worship system which concerns the relationship between humans and their God alone, but also concerns worldly matters such as war, wealth, and others. In particular, Islam also contains a political system (*siyasa*). Islamic politics that was assembled by Rasulullah saw and his companions and Muslim intellectuals in this era needs to be studied and re-examined, both in terms of goals and theory. Historically, the birth of the concept of politics in Islam was first initiated by Rasulullah saw as a wise man as well as a statesman. As we all know, the life phase of Rasulullah saw was divided into two, namely the Mecca phase (the beginnings of Islamic teachings), and the Medina phase, namely the initial milestone in the development of Islam which was marked by the establishment of a solid Medina state (the center of government). In this phase, a just and prosperous country is created under Islamic politics, because the community is committed to implementing Islamic law (Umar, 2019).

In both the West and the East, the study of politics is always interesting to discuss. This shows that political issues continue to surface to this day. In the West (Greece) there are Socrates, Plato and Aristotle without neglecting other philosophers who have political ideas to this day and are still being explored by academics. Especially Aristotle, his ideas about politics have influenced and provoked philosophers in the contemporary era. Aristotle's book entitled *La Politica* is very interesting to study more deeply, because the book describes the educated Greek society at that time. Aristotle's thought has a considerable influence in the Western world, and other religious thought (Rusnel, 2007). We must admit that Aristotle's political thought not only influenced Western but also Eastern (Islamic) philosophers, even the books mentioned above, more or less influenced the thinking of Muslim philosophers about politics.

Meanwhile, in Eastern (Islamic) circles, Al-Farabi is one of the Muslim philosophers who is considered to be able to develop Islamic philosophy. So do not be surprised if Al-Farabi is known as the "second teacher" after Aristotle as the "first" teacher. This mention is caused by several factors including. First, because Al-Farabi is considered to have inherited the thoughts of the Greek philosophers, especially Plato and Aristotle. Second, its success in bringing Greek philosophy into the Islamic world, in other words, classical Greek philosophy was able to enter into dialogue with Islam, so that it could be accepted or understood by divine religions, although we cannot deny that other Muslim philosophers also did so. Third, Al-Farabi was able to create a more comprehensive philosophical system compared to his predecessors such as Al-Kindi. Fourth, Al-Farabi is considered the first person to define the boundaries of various systemic fields of knowledge as Aristotle as the first teacher in Greece (Hermawan, 2021).

Therefore, the political thoughts of Al-Farabi and Aristotle are both interesting and important to examine more deeply, even though Al-Farabi is called the second teacher after Aristotle, his political thoughts are not necessarily the same as his teacher, but there are differences in them. In searching for authors, studies on the political philosophy of Al-Farabi and Aristotle have been carried out by many previous researchers, including comparative studies of Al-Farabi's thoughts with Thomas Aquinas (Sumanto, 2018). Besides that, studies around the concept of Al-Farabi's political philosophy (Muthhar, 2016) a prosperous country (Sariding & Rohmah, 2020), an ideal or main state (Mahmuda, 2020), society and the state (Kurniawan, 2018), as well as studies on the book *al-madinat al-fadilah* (Jamil, 2016) and *Ara'Ahil Madinah al-Fadilah* (Habibah, 2015). Meanwhile, studies on Aristotle, especially comparative studies, have been carried out, such as reflecting on the thoughts of Plato, Aristotle, and Hannah Arendt (Dua, 2009), then Plato's and Aristotle's socio-political philosophy (Roswantoro, 2015).

Therefore, this study aims to complement previous writings. In this paper, the author will discuss the meeting point of Al-Farabi's political thoughts with Aristotle, as well as the location of the differences in the thoughts of the two figures. This is at the same time a distinction or novelty between previous researchers and the research that the researcher will conduct.

2. RESEARCH METHOD

This research is classified as library research (library research), since the data collected is the reading or tracing of researchers related to the political thought of Al-Farabi and Aristotle. While this

research method is included in qualitative, because the data obtained is then interpreted or analyzed (Straus & Corbin, 2003) or citing the terms used by Kirk and Milier, that is the results of observations that researcher makes and then discusses (Moleong, 2021). The data sources in this research are various books, articles, journals, or the online sources which discuss the political thought of Al-Farabi and Aristotle. After the data is collected, the next step is to analyze the data using a historical-analytic approach. It is presenting an explanation related to the data that has been collected, and followed by an analysis of the objects found in the data (Arifin, 2008).

3. RESULTS AND DISCUSSION

3.1. Biographical and Intellectual Portrait of Al-Farabi

In the Middle Ages, in a small village called Wasij, Farab District (now Transoxiana), in Turkinistan, an intellectual, a philosopher was born, and some people even called him a Sufi named Al-Farabi. His full name is Abu Muhammad Ibn Muhammad Ibn Tharkan Ibn Auzalagh (260-339 H/870-950 AD), the word Farab in his name is attribution to the area where he was born. Al-Farabi was born to a father with the rank of general of Persian nationality and a mother of Turkish nationality (Drajat, 2006). Al-Farabi left his country and moved to Baghdad, which at that time was known as the city of knowledge or the center of Islamic civilization. There he lived for about twenty years and studied with Ibn Suraj on Arabic grammar, and Abu Bisyr Matta Ibn Yunus in the field of mantiq (logic). He really took the opportunity to explore knowledge.

Al-Farabi liked to travel from time to time in the sense of seeking knowledge. At a young age he was known as a diligent child and had extraordinary intelligence. At his young age, Al-Farabi studied Islam and music in Bukhara. After completing his basic education, he then studied logic with a Nestorian Christian named Yuḥannah ibn Haylan. During the reign of caliph al-Mu'tadid (892-902), Al-Farabi and Yuḥannah ibn Haylan moved to Baghdad. It is interesting that Al-Farabi excelled in logic there. He made many contributions, when he successfully incorporating a new philosophy into Arabic, even though Al-Farabi himself admitted that Syriac and Arabic grammar had differences. Before living permanently in Baghdad, he had gone to Constantinople, to be precised, during the Caliphate of al-Muktafi (902-908M) and the beginning of the Caliphate of al-Muqtadir (908-932M). There, he stayed for eight years to comprehend the entire philosophy syllabus. After that, he returned to Baghdad to teach as well as study and research Aristotle books. Apart from that, he also pursued various scientific fields such as logic, ethics, political science, music, and others (Sariding & Rohmah, 2020).

As a pious person, Al-Farabi wrote a lot about various scientific fields, and most of these works was written in Arabic. His work is the most numerous on logic, even noted that he has written forty books on logic. In this field of science, Al-Farabi commented on Aristotle's *Organon*, as well as Porphyry's *Isagoge*. Apart from commenting on these two works, he also wrote on certain principles of logic. Besides that, Al-Farabi also wrote about physics and natural philosophy, including, in this case, about psychology. In the field of mathematics he commented on the works of Pythagoras and Ptolemy. Yet, the most important work is about music as in his work entitled *Al-Musiqa Al-Kabir* (Supriyadi, 2009).

His other works are in theoretical science, on metaphysics, when he wrote *Fusul Hikam*, a book that is very phenomenal and is considered the most different and controversial from all his works since it talks about things that are esoteric (bathiniyah) and have a Sufistic style. Other works in this field such as *Al-jam'bain Ra'yai Al-hakimain Alflatun Al-ilahi Wa Aristuthalis* (the book of the harmony of Plato's and Aristotle's thoughts). In addition to writing about theoretical sciences, Al-Farabi also wrote a lot in the field of practical science in social life, especially in the political field, such as *'Ara Ahl Al-Madinah Al-Fadhilah* (opinions of the citizens of the Main City), *Al-Siyasah Al-Madaniyyah* (main state government), *fushul Al-Madani* (statesman aphorisms), *Tahshil Al-Sa'adah* (attainment of happiness). The works mentioned especially in the field of politics have a great influence on Middle Ages (Yamani, 2002).

3.2. Al-Farabi's Political Ideas

As mentioned earlier, Al-Farabi's ideas on politics were inspired by many Greek philosophers, especially Plato and Aristotle. His main work on philosophy is in the book *'Ara Ahl Al-Madinah Al-Fadhilah*, which was inspired by the book of the 'Republic', so that Al-Farabi's ideas about statehood were decorated with many of Plato's thoughts. Al-Farabi has almost the same views as Plato and Aristotle regarding humans by saying that every human being is a social being who has a tendency to live in a society (state), besides having the goal of fulfilling the necessities of life, but also to achieve happiness in the world and the hereafter. The definition above seems clear how Al-Farabi tried to harmonize the views of Greek philosophers into Islam or with a more radical language to Islamize philosophy (Sadzali, 1993).

Furthermore, Al-Farabi divides society into two groups including, *first*, perfect society. This first group by Al-Farabi is classified into three parts. First, a large perfect society, namely a combination of various nations and determined to help and assist each other, in today's context, the United Nations (UN) is included in this category. Second, a moderate perfect society is a society that exists in one nation and occupies a certain area on this Earth (national state). Third, a small perfect society, namely a society inhabited by one city (city-state). *Second*, society is not perfect. A society that is divided into social stratification such as village, alley, and family levels. The three social levels that have been mentioned, the family level becomes the lowest point (Muthhar, 2000).

According to Al-Farabi, the change from an imperfect society to a perfect society goes through several stages. At first, humans form a large society, after that they change to village and village communities, then transformed into urban communities that were perfect, organized and had a clear system of government. For him, a perfect society is a society in which elements supports and relates to one another. The significant difference lies in whether the sections of society have great freedom to regulate or control themselves or are more held by the center. This view is based on his philosophical thinking which sees that every human being has their own difference. This is caused by climatic, environmental, food factors, and whether we realize it or not, these factors have a significant influence on the character of mindset, behavior and others.

Thus, it is also in the political philosophy built by Al-Farabi, which is about the best and the worst state. Al-Farabi's works entitled *Al-Siyasat Al-Madinat* and *Al-Madinah Al-Fadilah* are the ideals of Al-Farabi's thoughts on politics. He wants a country that is said to be the best country with various structures. By Al-Farabi, the best state is like a member of the human body. Where the heart (*qolb*) becomes the leader, then the other members of the body help each other, support, and cooperate with the leader to create a perfect life order. Each member has its own power and strength. According to Al-Farabi, this paradigm or model will create a virtuous world (*al-ma'mura al-fadilah*), by striving to achieve this ideal state (Leaman, 2015).

Furthermore, Al-Farabi divides the state into five types of Main or Ideal States (*Al-Madinah-Al-Fadilah*). *First*, Main Country (*al-madinah al-fadilah*). As mentioned earlier that Al-Farabi's thoughts were heavily influenced by Plato and Aristotle, this can be seen in his thoughts on the main state. In this case, again Al-Farabi likens it to a perfect limb where the heart is the leader over all. As the body, so too in the structure of the main state which consists of various members who are bound and united to each other. Harun Nasution in his book as quoted by Abdullah Said that every job that is most important is the job of the head of state. As a source of rules and harmonization of public relations, the head of state must have a strong, muscular and healthy body and love science, so that a just nation will be created (Said, 2019). Furthermore, in the book *Fushul Muntaza'ah* Al-Farabi explains in more detail how a good society, having noble morals and all its people are healthy, will form an upright and just country, and vice versa (Al-Farabi, 1984).

Second, Stupid or *Jahiliyah* Countries (*Al-Madinah Al-Jahiliyah*). Al-Farabi defines a stupid country as a country whose inhabitants do not know and think about happiness (*assa'adah*). The typology of the population is people who are stubborn and do not want to change. If directed to perform an act of kindness that leads to happiness, they are reluctant to believe it and do it. The life orientation of the people of this stupid country is physical or bodily satisfaction, so for them health, delicacy, worldly pleasures are the main goals like animals (Muhammad et al., 2010). If we pay attention to the definition built by Al-Farabi regarding this stupid country, then the mention of Materealism is more appropriate to be attributed to the people who inhabit this stupid or ignorant country.

This second model country is further divided into six types. First, a country with basic needs (*Al-Madinah Al-Dharuriyyah*), namely the life of its citizens only fulfilling basic needs such as eating, drinking, and others. Second, the city of evil (*Al-Madinah Al-Nadzdzalah*). Its citizens make wealth and prosperity an exaggerated goal of life. Third, the despicable and low city (*Al-Madinah Al-Khassah Wa Alsuquth*). The life orientation of its residents is to fulfill pleasure and enjoyment, such as eating, drinking, and sex. The four honorary or Aristocratic countries (*Al-Madinah Al-Karamiyah*). The purpose of its citizens is only to gain honor or praise from other countries, whether in the form of words or deeds. The five Imperialist countries (*Al-Madinah Al-Taghalub*). Is a country that aims to colonize or control other countries and gather forces to defend its own country. The six democratic countries (*Al-Madinah Al-Jama'iyah*). Countries with this model have the goal of unlimited freedom and the highest ideals (Sukardi, 2017).

The third is Fasiq Countries (*Al-Madinah Al-Fasiqah*). This model country, people have an understanding or knowledge about happiness as the main country. But between understanding and action are far from aligned. This means that the understanding of happiness is not practiced in everyday life, even doing bad deeds as practiced by the ignorant state. *The Fourth*, Deviant or Declining Countries (*Al-Madinah*

Al-Mutabaddilah). Basically, this model state is not much different from the main state, meaning that knowledge and actions regarding happiness go hand in hand in everyday life, but it deteriorates after this country is invaded by other notions so that it is divided. As a result, their understanding and actions are far from commendable (Said, 2019). *The Fifth, Misguided Countries (Al-Madinah Al-Dhallah)*. The people who inhabit this country have almost the same characteristics as the main/ideal or best countries, they believe in and understand the meaning and essence of happiness itself. But the problem is that the beliefs and understandings they profess are unable to impress them. So that the discourse they have is only limited to thoughts (Zakaria, 1995). *Ketiga Negara Fasiq (Al-Madinah Al-Fasiqah)*.

After classifying countries, Al-Farabi then makes a group regarding the main leaders in a country, although this tends to be seen as Utopian from Al-Farabi including: a) healthy body, so that he can carry out his duties, b) ability to understand people's aspirations or opinions, c) ability to see, hear, and feel, d) intelligence, e) proficient in speaking (rhetoric), f) love of science, g) not greedy or greedy, and avoids all forms of worldly pleasures such as drinking and sex, h) love for justice and truth, i) humble and like to respect and stay away from all forms of shameful acts. Setelah melakukan klasifikasi mengenai negara, selanjutnya Al-Farabi membuat kelompok mengenai pemimpin utama dalam sebuah negara, walaupun hal ini cenderung dipandang sebagai Utopis dari Al-Farabi diantaranya: a) sehat badannya, sehingga dapat menjalankan tugasnya, b) mampu memahami aspirasi atau pendapat orang lain, c) mampu melihat, mendengar, dan merasakan, d) kecerdasan, e) cakap dalam berbicara (retorika), f) cinta dengan ilmu pengetahuan, g) tidak rakus atau tamak, serta menghindari segala bentuk kesenangan dunia seperti minuman keras serta seks, h) cinta pada keadilan dan kebenaran, i) rendah hati dan suka menghormati serta menjauhi segala bentuk perbuatan yang memalukan, j) not interested in money and other positions, k) firm, and courageous (Fakhry, 2002).

3.3. Aristotle's Biographical and Intellectual Portrait

In a city called Stageria, North Greece to be exact, a great philosopher named Aristotle was born in 384 BC (d. 322 BC). His father was a personal physician during the time of Amyntas II, King of Macedonia. At a young age Aristotle lived in a circle of palaces in the city of Pella, Macedonia. He inherited a lot of knowledge from his own father, especially empirical sciences. At the age of 17, Aristotle was sent to study and live in Athens, Plato's school called *Akademia* for about 20 years until Plato died. While at the academy Aristotle published several works. Apart from studying, Aristotle was also busy teaching about logic and rhetoric to members of the academy who were younger than him. Furthermore, in 340 BC he returned to Macedonia to teach and educate Prince Alexander the Great, son of King Philippos or grandson of King Amyntas. After Alexander occupied the royal throne, Aristotle returned to his hometown of Athens and then founded a school in Lykeion (Wahyudi, 2020).

Throughout his life he spent to develop his knowledge. Many works left by Aristotle in various scientific aspects. His work can be mapped into eight scientific fields including logic, natural philosophy, psychology, biology, metaphysics, ethics, politics, economics, rhetoric and poetry. With the large number of works produced, Aristotle's intellectual career was divided into three phases, 1) Platonic oriented. Aristotle's ideas in this phase are still strong with the influence of his teacher at the Academy, this is clearly seen in his views on ideas. 2) Critic of Plato's Thought. The period when he began to build and discover his own philosophy, he began to criticize Plato's thought, especially regarding ideas. 3) Empirical oriented. Precisely in Athens, he began to investigate and speculate back on the empirical, he explored the concrete with the individual. His thoughts on ethics are contained in three of his masterpieces, namely *Ethica Nicomachea*, *Ethica Eudomonia*, and *Magna Moralia* (Marhaeni, 2018).

In addition, Aristotle's ideas about politics are contained in his work entitled *La Politica* which was published in the 15th century by Aldine Press. So do not be surprised if this masterpiece has influenced the political thought of later philosophers such as Nicolla Machiavelli and Jean Bodin. What is interesting is when Thomas Hobbes in the 17th century considered Aristotle's work to be low and worthless, but in his own work entitled *Leviathan*, he was heavily influenced by Aristotle's book *La Politica*. In the 18th century, Aristotle's political ideas seemed to have a major impact on the European world at that time, especially among students. But only in the 19th century, Aristotle's book began to receive wider attention in Europe, and in the 20th century, *Politica's* book became one of the books in universities around the world that opened and pursued the field of political science (Rapar, 1993).

3.4. Aristotle's Political Ideas

In his book *La Politica*, as well as in his work on ethics, Aristotle emphasizes purpose. Like humans, the state is generally blessed with a special function, in this matter it combines two ideas. According to him, the state is a natural creature and humans are political animals. Between the state and humans are closely

related, so a human who does not live and interact in society, and does not need the help of other people, must become an animal or a god. Because basically, it's not just human nature that encourages us to live in a country, but the state is the same as other communities that were established for good or other purposes. The emergence of the state is actually to maintain family and village life which in the long term cannot live alone. But apart from that, the highest goal is to prosper and protect the moral and intellectual community (Stumpf & Fieser, 2008).

From the relationships and interactions built by the community in everyday life, a larger relationship is formed which is called the household. Then the household creates businesses to meet household needs. From this relationship, larger scale communities such as rural communities will be created to form polis or city-states. Basically a polis is social growth that is built naturally from human interaction. The development from these small associations to the formation of a polis or in modern society is called the state, reflects that society has a political organization. Aristotle's thought shows that the urge to organize politically is a natural human urge. So, to Aristotle people who are not involved in being a state (stateless man) or living in an organized society, are people who are low and have no principles to develop (Roswanto, 2015).

In this book, Aristotle describes the various forms of actual government, namely the rule of kings, aristocracy, and constitutional government. In addition, he also added three imperfect forms of government, i.e., tyranny, oligarchy, and democracy. It was further explained that in general, government can be divided into two, oligarchy and democracy, as is the case with the wind which has two directions, north and south. Aristocracy is called a type of oligarchy, because it is a form of minority rule. While constitutional government is basically a democracy. Whatever the problem, it can be solved by using an oligarchic model that is more severe and more powerful than the simpler, easier and more refined model of democracy. Therefore, democracy is a simple form of government because the population is mostly sovereign, compared to an oligarchy where in every government the majority is the leader or sovereign (Aristoteles, 2007).

Each of the forms of government mentioned has its drawbacks. If the government is controlled by one person for the common interest then it is called a kingdom. But if the government is conducted by more than one person, but not many, then it is called an aristocracy. However, if the general public holds control in government for the common interest, then this is called a constitution. Furthermore, each type of government above has its own weaknesses. The weakness of the kingdom is tyranny, the weakness of aristocracy is oligarchy, and the constitutional weakness is democracy. Tyranny is a type of monarchy that prioritizes the interests of the monarchy, then oligarchy only aims to collect wealth, and democracy sees common interests or needs. But it must be underlined that everything is not perfect, it must have flaws (Aristoteles, 2007).

Among types of countries that have been mentioned, Aristotle views that a country with a democratic system is a form of state that must be practiced, even though it is not completely ideal, but it is better than other forms of state. This can make the people as controllers of all forms of political policy, besides, a democratic form of state always get the trust of the people. This model state upholds equality, meaning that every individual has political rights, because government policy is in the hands of citizens. Furthermore, he explained that the state in the form of a constitution will at least be seen in three forms. First, the government is implemented in the public interest. Second, in taking policies, it is based on legal rules, not arbitrarily. The three governments are run by the will of the people, not because of coercion or pressure (Namang, 2020).

Furthermore, Aristotle gives reasons why there are types of government. As mentioned above, the state consists of various elements. A country is formed from a collection of families in which there are citizens who are rich and poor and some of them are also in the middle class. In the general public, various occupations are occupied, such as farmers, traders, craftsmen and others. Apart from that, even in the stratification of the middle class there are differences, such as the number of animals owned by each person. In addition to differences in wealth, there are also differences in rank and honor. But it must be recognized that all elements in a country have their respective contributions (Aristoteles, 2007).

3.5. Comparative Analysis of Aristotelian and Al-Farabi's Political Thoughts

Comparative analysis of the two political thoughts of the two figures has actually been described by the author above, but it is still interesting to examine further. Because these two figures represented different eras, of course in this case the social setting, as well as religious differences. This difference gives rise to different political thoughts as well, so it is no wonder that even though Al-Farabi is referred to as the "second teacher" after Aristotle, it is not entirely the same as the thinking of his teacher. As the main comparison can be seen when these two figures define human beings, Aristotle and Al-Farabi are both

oriented towards happiness, but the point of emphasis is when Al-Farabi does not only arrive at worldly happiness, but goes beyond it, namely the happiness of the hereafter, this can be seen how Al-Farabi tried to integrate Greek philosophy, especially regarding politics, into Islam. This is motivated by the thoughts of Al-Farabi who believes in life again after death.

Another interesting side of these two figures is that they are both people who enjoy and love science, so it is no wonder when they were young had many works in various scientific fields, so he was trusted to teach. Like Aristotle, who taught while studying in Athens, Plato's school called *Akademia*, especially the science of logic and rhetoric. While Al-Farabi has a great contribution, because it has succeeded in incorporating philosophy into Arabic, but the point is that we must admit that these two figures have extraordinary intellect.

Besides that, the different life backgrounds of these two figures greatly influenced his thinking. Aristotle since he was a child lived in the royal circle, because indeed his father, a palace doctor, also taught King Philippos' son, Alexander the Great (Alexander the Great), so that his fatwas were heard by everyone. While Al-Farabi lived under the rule of Al-Mu'tadid (870-892 AD) and died under Mu'ti's reign, these were difficult times because various upheavals arose against the Abbasid rule with various motives such as religion, ethnicity, and material things. So it is not surprising that his political ideas tend to formulate various kinds and forms of the main and ideal state, because he departs from the chaotic socio-political conditions.

Apart from the differences in political thought put forward, both Aristotle and Al-Farabi need and deserve to be recorded in the history of political thought since they are equally consistent in building the concept of how to live in a state. They have left a valuable and brilliant legacy to be discussed and applied in the life of the nation and state. In addition, the thoughts of these two figures can provide motivation and influence for later intellectuals. To end this paper, I would like to close it with one of Al-Farabi's expressions contained in the book *Fushul Muntaza'ah* "if as a person living in society (the state) has not been able to do good to the state, then do not become a destroyer of the state".

4. CONCLUSION

Discourse on politics in the study of philosophy continues to surface indicates that politics continues to experience developments both among Eastern and Western philosophers. The West (Greek) has Aristotle whose political ideas influenced later philosophers especially related to his political thoughts. His political ideas are outlined in his very monumental book titled *La Politica*. This book is the main reference for anyone who studies politics, especially in the West. Meanwhile in the East (Islam) Al-Farabi is one of the philosophers who actively discusses politics. As the "second teacher" after Aristotle, Al-Farabi more or less represents the thoughts of the Greek philosophers, especially Aristotle. In addition, he was able to bring Greek philosophy to be accepted in the Islamic world. As a student of Aristotle, Al-Farabi has the same political thoughts, especially when he defines humans who are equally oriented towards happiness, but Al-Farabi adds this definition with ukhrawi happiness. It is clear how Al-Farabi tries to align Greek philosophy into Islam.

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